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CITIZENSHIP AND IMMIGRATION

Friday, September 3rd, 1965
6th of Elul 5725
Sidrah: Shoftin

CANDLE LIGHTING:
Toronto: 7:33
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CANADIANS AT THE MACCABIAH (page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, SEPTEMBER 3rd, 1965

christians move against antisemitism

PROTESTANTS HOPE FOR VATICAN ACTION

jewish, christian theologians meet

GENEVA — Ten Jewish and 19 Christian participants in a five-day consultation held under the auspices of the World Council of Churches have agreed to act together on matters of common social concern. Further meetings are expected.

The gathering here, called to study common social problems, was attended by laymen and clergymen representing local, national and international bodies of Denmark, France, Germany, Britain, Greece, India, the Netherlands, Rumania, Switzerland and the United States.

The participants, in formal papers and study sessions, explored the situation in which man finds himself and suggested, from the Jewish and Christian viewpoints, a proper response.

MAYOR'S PROJECT. — By now all Toronto is well aware of the heart and energy its mayor, Phil Givens has contributed towards the building of the St. Lawrence Center. Above is the Center viewed from the entrance of the O'Keefe Centre. The part of the building in the foreground is the Town Hall. The high-rise section of the back is over the stage of the Playhouse. The entrance to both halls is in the middle. The street in the foreground is Front Street. The windows in the picture face Yonge Street.

The Playhouse and Town Hall will house drama of all types, special films, operettas, poetry readings, dramatic readings, lectures by distinguished men, adult education, public affairs, debuts by young artists, jazz, experimental music, folk music, children's music and dance of all ethnic groups, modern dance, folk dance, children's dance, training in varied projects.

See editorial, page 4

must defend israel

COLOGNE, West Germany (Religious News Service). — Christianity has been called upon to protect Israel from Arab attack, a prominent West German Protestant theologian declared here.

Prof. Helmut Gollwitzer, of West Berlin's Free University, told a workshop on Christian-Jewish relations attended by 3,000 persons that "so long as Arab leaders fail to recognize that peace with Israel is much better and more profitable for their peoples than the present hostility, and as long as they plan Israel's destruction Christianity must feel responsible for preventing this destruction."

The workshop was part of the three-day 12th German Evangelical Church Day Congress held here.

"A Christendom which, for the second time in our century, would watch inactively a mass murder of the Jewish people would be disgustful to God," Dr. Gollwitzer said.

He stressed there was already cause for reproach in the fact that during the Nazi era, "not only the German people but also the world's Christian churches, failed to make major efforts to prevent what was done to the Jews."

"Their complete extermination was not prevented by individual sacrifices and resistance, but merely through the Allied victory," he added.

Professor Gollwitzer also urged creation of a special commission by the Evangelical Church in Germany to check Protestant religious school textbooks for statements which might cause anti-Jewish insticts or prejudices.

He expressed hope that the Second Vatican Council would overcome opposition against the declaration denouncing anti-Semitism and absolving the Jewish people of responsibility for Christ's crucifixion. (The Council is expected to adopt the declaration at its fourth session beginning Sept. 14.)

Mrs. Barbara Just-Dahlmann, a prominent Mannheim prosecutor, stirred vigorous applause by declaring that "in our country, where anti-Semitism . . . had much murderous consequences. Protestant and Catholic Christians should with determination, eradicate the anti-Jewish prejudice and the assertion of collective Jewish guilt in Christ's crucifixion."

"It has been through such means," she said, "that the germ of anti-Jewish hatred was planted in people's hearts and kept alive centuries."

• Commentary •
By M. J. Nurenberger

NASSER IN MOSCOW

It is the very nature of dictators to ferret out scapegoats. They seem happiest when chasing a devil, when making protest against another's malfeasance.

Nasser is no exception. Like any despot, he lacks historical perspective. He addresses only the mob even when he would be wise to control his temper.

At the banquet in his honor (in the Soviet capital where he was guest of the Russian government), the Egyptian dictator upbraided the United States — this, exactly one week after Uncle Sam spe.. t to his shaky regime in the form of wheat and other supplies. The man who calls himself president of the United Arab Republic attacked the U.S. for its role in North Viet Nam; he stated that the American "aggression arouses the indignation of world opinion."

* * *

This reproach is from one who barely concluded an agreement with Feisal of Saudi Arabia for the withdrawal of sixty-thousand troops from Yemen, where Egyptian soldiers have been waging a war of aggression against an internationally recognized government. The point is not who of the two rulers of Yemen is the legitimate one (though the king or Imam inherited the throne); it is the underlying fact that the "republican" ruler was imposed by Nasser, by his army of invasion.

Elsewhere at this moment, the Negro majority in Sudan is waging an underground war against the official regime backed by Cairo. This is one of the many conflicts between Negroes and Arabs taking place on the dark continent about which we in the West know so little.

* * *

Many aggressions can be cited, assaults which were helped or provoked by Nasser, the neutral, the peace lover. There is enough to condemn him as aggressor even without mentioning his continuous jabber against Israel, a country that never coveted an inch of Egyptian territory.

Still, instead of organizing the economy of his country and feeding his people bread, Nasser is engaged in scheming continuously against his neighbors. Yesterday his enemy was the king of Jordan; today it is Bourguiba of Tunisia or Hasan of Morocco.

Like all dictators, Nasser is a master of propaganda and demagoguery. He knows he can blackmail the old State Department clique whose lack of initiative — as Shlesinger recently revealed in his new book on Kennedy — has lost more than one opportunity for America. He may order the burning of the U.S. Library in Cairo; he may attack the United States government "aggression"—whatever his whim, he'll get away with it.

Now he is courting Moscow. His pompous reception in the Soviet capital may induce someone in the State Department to obtain for him, the Bolshevik agent in the Middle East, more aid, a bigger payoff for remaining "neutral".

* * *

Momentous in the Middle East today is the fact that Nasser lost whatever influence he had, even in the Arab world. One has but to scan the map of this area which Nasser claims to be Arabic — a range from the Atlantic to the Persian Gulf — to realize how small Big Abdul has become.

On the extreme west, Morocco definitely is not pro-Nasser; nor is Algeria under Boumedienne—after the fall of his pal, Ben Bella. Also Bourguiba is not his friend.

On the opposite side are the extremist Baath chauvinists for whom Nasser is not belligerent enough and such countries as Lebanon and Jordan where talk is big but whose governments know that between them, their independence, their very existence as sovereign nations and Cairo stands one factor only: the state of Israel.

Were he not obsessed by the mental aberrations of a dictator, Nasser could help transform the Middle East into a Garden of Eden. He could become a leader of the Arab world would he but hearken to Bourguiba and the king of Morocco to not only withdraw from Yemen but answer the call of Eshkol to assist in creating economic unity in this vital area of the world.

But it is doubtful whether Nasser ever will possess the moral courage of his predecessor Naguib to change the course of Middle East history. If he is determined not to take the road to absolute peace, eventually he will be eliminated to make way for someone who will supply the Arabs and all others in the area with what the people truly need: bread and peace.

Argentine Parliament Debates Nazi Threat

BUENOS AIRES. (JCNS). — The debate this week in the Argentine Parliament which was originally intended as an interpellation introduced by Dr. Leon Patlis, a Jewish deputy, on antisemitism in Argentina, was deviated from its original meaning.

This is the conclusion of the French daily "Le Quotidien," in a comment on the debate. The Government, the paper said, "seized the opportunity of an amendment introduced by the Conservative deputy, Dr. Emilio Jofre, on the penetration of Communism in the universities" and left the problem of antisemitism in the shadows.

During the debate, the Minister of Justice, Dr. Alconada Aramburú, dealt exclusively in his reply to Dr. Patlis with the issue of Communism in the universities.

But the Minister of the Interior, Dr. Juan Palmero, told the deputies that there was no antisemitism in the country — which from the point of view of the Government was right — although Jews were systematically excluded from intermediate or high positions in the Army.

In his speech, Dr. Palmero stressed the importance of the Jewish community in Argentina, now numbering some 500,000 which, he said, was the third in importance among Jewish communities in the world, after the United States and the Soviet Union. Christian feelings excluded any form of racial hatred and persecution towards the Jews, he said.

He admitted, however, that there was at present about ten antisemitic organisations in Argentina — two of which had recently split from the main Tacuara organisation — making, in fact, three Tacuara organisations, one linked with the Communists.

Two Arrested

The police on Tuesday arrested Emilio Berra and Enrique Grassi Susini, leaders of Tacuara's extreme right-wing faction, on charges of antisemitic and racial activities.

Earlier, Dr. Leopoldo Issaurraldo, a judge in charge of investigations against extremist groups, rightist as well as leftist, told a press conference here that following specific charges by the State Attorney, he had opened investigations against the three Tacuara splinter groups, as well as half a dozen rightist organizations.

Until now, the judge said, about 636 young extremists had been arrested, of whom 304 were subsequently released although they remained under court surveillance. Of the latter, about ten are members of antisemitic organisations, including three leaders of the Guardia Restauradora Nacionalista: Luis Schiaro, Roberto Eugenio Scioco and Frederico Rafael de Martino.

exclusive from jerusalem

election campaign degenerating

JERUSALEM. — Israel has many friends, but few candide ones.

Too many Jewish organisations and publications are tied to specific parties, funds or vested interests to tell the Israelis home truths

Israel's non-Jewish well-wishers, for the most part, are too remote. Yet never has the Jewish State stood in such need of frank speaking by her friends as today.

The election campaign seems all set to degenerate into unscrupulous recrimination between Ben-Gurion and his erstwhile colleagues, in which truth and discretion look like being fellow-victims.

There is ample room for analysing weaknesses and mistakes committed by Israel's ruling party since Statehood.

But, by trying to shift all the blame on to others, particularly on to men he subsequently nominated for the highest of offices, Ben-Gurion deviates from honest polemics.

Mr. Eshkol was his predecessor's close associate for his last seven years in office, and shares responsibility for much that was done then. Mr. Ben-Gurion's "disclosures" and the disinterring of skeletons can only harm his moral stature (JCNS).

ISRAELIS INVITED TO LENINGRAD

LONDON (JCNS) — For the first time, municipal leaders of Israel were invited to the Soviet Union and for the first time Hebrew was heard in the Leningrad town hall.

This occurred last week when the international congress of "twinned cities" opened in the presence of 500 delegates from 40 countries.

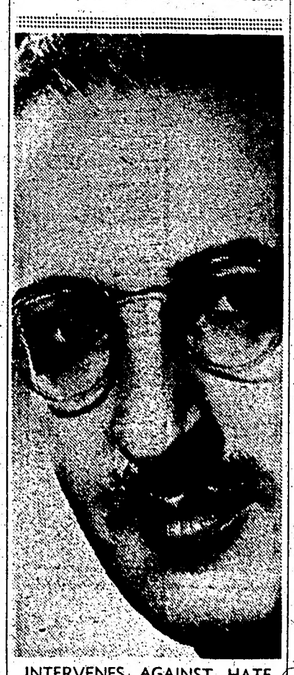
Leading the Israeli delegation was Mr. Oved Ben-Ami, Mayor of Natanya, who made his opening speech in Hebrew and English. On his way back to Israel he spent a few days in London.

Mr. Ben-Ami told a JCNS reporter that in the Hebrew part of his speech, he made a direct reference to Russian Jewry — "our brethren so close to, and yet so far from us".

The Israeli delegation was the only one from the Middle East. The only Arab country represented was Tunisia, with whose representative the Israelis had friendly talks.

"Although none of our cities or towns is yet twinned with any in the Soviet Union, we were given a friendly reception by the Russian hosts and the Mayor of Leningrad seemed to like my suggestion for an exchange of street names between our two towns", Mr. Ben-Ami said.

The Israeli delegates also visited synagogues in Leningrad and Moscow. At Moscow, a special prayer was recited for the welfare of the Presidents of the U.S.S.R. and of Israel.



INTERVENES AGAINST HATE MAIL. — Marvin Gelber, Toronto M.P., discussed with government authorities new steps against continuous hate mailings from abroad. Most recent shipments were again confiscated, according to CJN information.

De Gaulle Helped Depose Ben Bella

PARIS. — President de Gaulle was consulted and gave the green light to Ben Bella's overthrow, "France Soir" reports.

In an "inside story", the paper said that the President was informed by Colonel Houari Boumedienne of his plans more than three weeks before the **coup d'etat.**

"France-Soir" said that at the meeting of Algerian leaders held on May 26, which decided that Ben Bella would be ousted on June 19, Boumedienne insisted that General de Gaulle be consulted beforehand because "the French President hates being confronted with a **fait accompli** and we don't want him to turn off the tap of economic aid."

An Algerian Army captain was sent to Paris to take the de Gaulle Government into the plotters' confidence. After a week the General replied that France appreciated Boumedienne's approach and friendly intentions and would rigorously adhere to its solemnly proclaimed policy in Algeria's domestic affairs. It was hoped that bloodshed would be avoided.

On the night of the putsch Ben Bella received a slight wound in the arm from a stray bullet. His fate since remains unknown.

STERN ON HERUT TICKET

TEL AVIV, (CJN) — The Herut-Liberal election bloc, at its opening rally for the Municipal campaign here last weekend, officially announced the candidacy for Mayor of Mordechai Stern, Rassco's managing director.

The Mann Auditorium was filled almost to capacity by Herut-Liberal activists.

The general atmosphere was marred only once, just after Tel Aviv Deputy Mayor Simha Ehrlich (Liberals) announced the candidature of Mr. Stern. A group of youths in the side section held up a painted cloth banner reading "Stern means religious coercion." They were quickly escorted out of the hall by ushers.

In response to his hecklers, Mr. Stern — who spoke entirely without any prepared text — declared that he is a "traditional and religious Jew," a statement which drew rousing applause. He added that he is firmly opposed to all kinds of compulsion, religious included.

JOZUA HOROWITZ, 71

ANTWERP, (JCNS). — The death occurred here at the age of 71 of Jozua Horowitz, president of the Shomré Hadath community and past president of the Belgian Zionist Federation.

He was born in Cracow, Poland, and in 1909 came to Antwerp, where he established himself as a diamond merchant.

Chief Rabbi Hillel Medalie, who was on holiday in Italy, interrupted his vacation to attend the funeral.

Mr. Horowitz is survived by his widow, two sons and a daughter.

BACK FROM JERUSALEM — Harav Moshe Rom, principal and director of Toronto's Yeshivat Yesodoy Hatorah, who just returned from a trip to the Holy Land, Europe and the United States.
Rabbi Rom conferred enroute with the highest Torah authorities on educational problems.

toronto theatre hi-lites

Turnadot a First

Puccini's Turnadot, new in the repertoire of the Canadian Opera Company, will be the first to usher in the opera season at O'Keefe Center on Friday, September 17th. Jeannine Crader of New York will make her debut in the title role, singing opposite Giuseppe Compora, well known Metropolitan tenor. Others in the production include Howell Glynne, Bernard Turgeon, Garnet Brooks and Thomas Clerke. Turnadot will be conducted by Ernesto Barbini. Stage director is Leon Major, sets are by Murray Laufer, costume by Marie Day.

Incidentally, Bob Prentice, head of promotion at O'Keefe since the theater's inception, leaves this weekend to assume duties as sales promotion manager with an engineering company in Weston.

Songs from Flower Drum Song

You Are Beautiful, from Flower Drum Song playing at the Royal Alex till coming Sunday, is based on an ancient Chinese poem and has a gliding, delicate melody suggesting the movement of a flower boat. Basically it is about love at first sight, but its music and imagery give it a precious, poetic quality.

A Hundred Million Miracles is performed as part of a real flower drum ceremony. Hammerstein's miracles point out a starlit sky, the hatching of a bird, a child learning to walk, the sunrise.

Full Cast at Canadian Players

A full cast has been signed for the Canadian Players-opening season at the Central Library Theater on October 7th with J. M. Synge's The Playboy of the Western World. The company will remain Toronto-based till Christmas. Included are: Lawrence Beattie; Mervyn Blake; Barbara Bryne; Stellar Findlayson; Alfred Gallagher; Peter Hawkins; Martha Henry; Roland Hewgill; Elva Hoover; Dana Ivey; Wesley Murphy; Frans Russell; Nancy Shaffner; Diane Sonderskov; Helen Stewart; Powys Thomas.

THEATRE IN TORONTO

by BARBARA I. PEARL

FLOWER DRUM SONG: HITS HOME

Seeing Flower Drum Song, the Rodgers-Hammerstein musical being performed till Sunday at the Royal Alexandra Theater, not only provides a few hours of pleasure but also points out the contradiction to the claim that, concerning East and West, never the twain shall meet.

Place a set of parents into a home situated anywhere on earth, add some of the younger generation, and the result is chaos because one contends that it is not understood by the other.

In this case, we have a Chinese American home located in Chinatown, San Francisco. Wang Chi Yang is the father who expects his sons to carry out his every wish — down to marrying the girl of his choice. However, Madam Liang, who refers to the elder as "husband of my sister", though of the same generation, tends to sympathize more with the younger set. She is Western-minded. Her proudest day arrives when she becomes an American citizen.

Wang Chi Yang, however, is reluctant to discard his Oriental habits. He refuses to keep his money in a bank, until he is robbed; to him all white faces look alike; he is appalled by the modern language of his youngest son who constantly calls him a square.

Most of all, Wang Chi Yang is disappointed in his older son, Wang Ta, who is infatuated with a nightclub chick, Linda Low.

And here starts all the confusion. Linda is kept by a slick operator, Sammy Fong. This the handsome Ta doesn't know. Nor is Ta's father aware of the romance. He chooses Mei Li for his son's bride, a beautiful, innocent girl whose parents had betrothed her to Sammy who, in turn, introduces her to the Wang family.

When Sammy discovers that Linda has double crossed him, fireworks start. He lures the Wangs to his nightclub where they are exposed to Linda in action.

Imagine Ta's feeling when he realizes whose girl Linda is. Picture the patriarch confronted by raw night life!

Mei Li, meanwhile, quietly absorbs it all. She desperately tries to hide her feelings from Ta.

It isn't easy to unravel such mishmash. Eventually life runs smoothly again with Papa Wang back on his patriarchal pedestal, Sammy and Linda together, Ta (Sab Shimono) and Mei Li on the way to the altar and Madam Liang happy over the outcome.

As director of the musical, Larry Leung succeeds in keeping the comedy at a brisk pace; as wiley, wirey, supple Sammy Fong, he is delightful to behold.

Irene Sun portrays a beautiful Mei Li. Her rendition of A Hundred Million Miracles tugs at a hundred million hearts. Lucretia Gould as Madam Liang succeeds in bridging the gap between East and West, as does Franceska Kae in her role as Linda Low who covets everything life in the New World has to offer. It is most gratifying to note, finally, Papa Wang, played by Conrad Yama, secure in his position of authority, keeping the younger generation in tow.

WITH A BEAT, BEAT, BEAT. — The African Ballet, opening at Toronto's Royal Alexandra Theater coming Tuesday, September 7th, for a week, till Saturday, September 11th.

HAPPY DUNKING — Gila Golan, former Miss Israel, now starred with James Coburn in 20th Century-Fox's satire Our Man Flint produced by Saul David and directed by Daniel Mann — apparently enjoys being wetted down during a scene in the movie Lucky property man. Incidentally, Gila may have found some of her family she lost during the holocaust, according to ELF.

After 23 years Mrs. Henrik Sperling a Jewish woman living in Cleveland, Ohio, believes that Miss Golan may be her missing sister, Zoshia. A newspaper story in a Hebrew columnist raised her hopes. Mrs. Sperling's father was sent to a Polish concentration camp when she was five years old. Zoshia and her sister were put in homes of non-Jewish Poles by their mother in the hope that they would escape the Nazi terror. Zoshia was given to a family named Zavetski while her sister lived with another family until it was discovered she was Jewish. Then Mrs. Sperling was sent to a concentration camp, eventually reunited with her father, Tobias Bricker, with whom she came to the United States in 1956. The actress remembers being named Zipora Zavetski. Mrs. Sperling decided from the newspaper item that was my sister's first name and the last name of the family that took her in.

And there is a resemblance between us, according to the photograph that appeared in the newspaper. If Gila Golan is really my sister, it would be too wonderful for words.

toronto movies

For the fourth week, **The Great Spy Mission** is playing at Famous' Imperial and three other local theaters. Though Sophia Loren doesn't do much, whatever she emotes is worth seeing.

William Wyler's **The Collector** keeps the suspense running at the Hollywood.

My Fair Lady remains as fair as ever at the University.

For goodness knows how long, Julie Andrews satisfies one's sweet tooth in **The Sound of Music** at the Eglinton.

In Toronto for the 46th week, Mary Poppins is very much at home at the **Nortown.**

The Sons of Katie Elder, for the third week, still are cleaning up their Texas mess at Toronto's Vaughan and eight other theaters.

Marcello Mastroianni manages to charm the ladies in **Casanova '70,** at 20th Century Towne Cinema — sadistically sometimes.

The Diary of a Chambermaid playing at the International Cinema, though restricted, is not as suggestive as the title.

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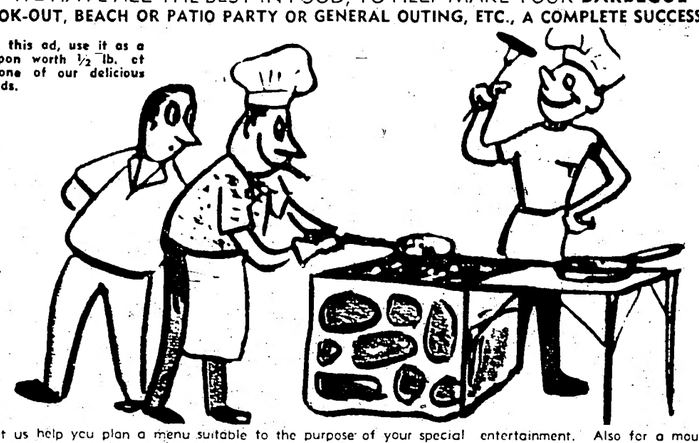

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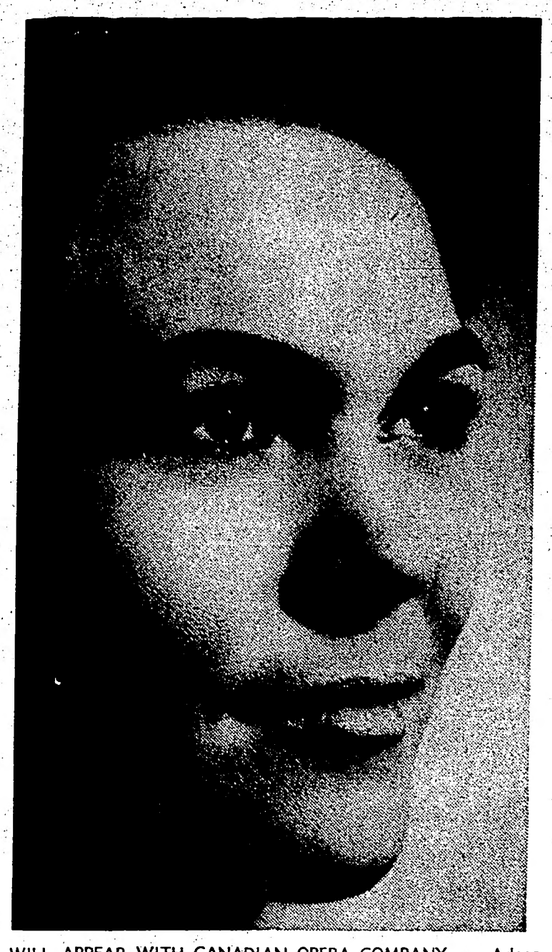

WILL APPEAR WITH CANADIAN OPERA COMPANY. — Arlene Meadows, who is in the cast of Salome, Richard Strauss' opera, which will be presented during the performances of the Canadian Opera Company Friday, September 17th, to Saturday, October 9th, at Toronto's O'Keefe Center.

THEATER PROFILES

LARRY LEUNG

by SYLVIA FREEMAN

Have you ever met a Chinese Briton, one-quarter Scotch, possessing an affinity with Jews? No, it is not a Chinese puzzle. It's Larry Leung, director and star of Flower Drum Song now playing at the Royal Alex.

One need not be formal in Larry's company. The thing to do is to lean back, relax and let him take over. Because Larry has a pleasant, friendly personality, he is eager to talk and loves a good listener.

Immediately after being introduced to Larry Leung, the conversation may go thus:

"This happened a long time ago, during depression days when I covered the Borsht Circuit up in the Catskills. You know how it was then. Acts went from one hotel to another — maybe two, three in one night.

"Well, here I was, doing an act in a hotel. Usually my wife and I started by warming up the audience. For instance, she'd say she was going to do a belly-dance. And when she girated, I said, **'A gezunt oif dein Oriental pupick.'**

"Then we'd do an Indian number. she'd say, 'How,' I'd come in with, 'deep is the ocean;' she, 'How,' I, 'high is the sky; she, 'How,' I, 'much do I love you,' and so on.

"Well when we were through, we'd make a dash for another hotel. Going out, someone waiting for us said, 'If you're the next act, you'd better hurry.'

"So here we were at another hotel. We went through our usual paces — no reaction. The orchestra leader pointed out a certain number. Then we broke the ice, singing My Yiddishe Mama, which I followed with Eli, Eli.

"And you know what? We found out we were in a very orthodox hotel — nobody understood us till we sang the Jewish numbers. To cap it off, we later found out we were in the wrong place."

That in a nutshell, is Larry Leung, eager to please, eager to entertain.

* * *

Larry was born some forty-odd years ago in Hong Kong — accidentally. His mother was there on business. His home, however, was Sydney, Australia.

At twelve-and-a-half he had completed the ninth grade. But in a family of six sons, during the depression era when every cent counted, he decided he had enough of school, he would contribute towards his keep.

For $2.75 a week, he worked for his uncle, a greengrocer, with the big sum of six cents overtime. Then a dance studio intrigued him. Need one go on? After three lessons, he became a phenomenon. At the age of fourteen-and-a-half, he struck out professionally, this time for the staggering sum of twenty-five dollars a week.

He did a stint in the British Army. After the war, he came to the United States. His home is in New York where he has been a resident for twenty years.

He originated the lead comedy role of Sammy Fong in the Broadway production of Flower Drum Song. On TV his appearances include Naked City, and, The Armstrong Circle Theater.

After this week the show disbands and Larry goes to Puerto Rico.

Larry lives in the Greenwich Village area of New York City. He loves golf and, oh, yes, the apple of his eye is his eleven-year-old daughter.

JEWISH INFLUENCE AMONG JAPANESE

by MACCABEE DEAN

JERUSALEM — Professor Tsurukichy Isamu Kawase is an affable man of 57 who belongs to the Quaker faith. His profession is agronomy (specializing in grassland farming) and his hobby is finding factual data to support a Japanese legend that much Jewish blood flows in Japanese veins.

Here as guest of the Histadrut, he has devoted much time to his work and much thought to his hobby.

Towards the latter half of the last century, Japan was a mediaeval country: a score of years later not only was she a modern industrialized state, but also a world power to be reckoned with.

"I believe," Professor Kawase says, "that we were able to catapult ourselves forward so fast due to the Jewish influence in our past history."

The first part of the ancient legend says that Japan was settled by a people from Central Asia who wandered through India, Malaya, and crossed the sea to Java. One branch migrated north by sea to settle in Japan; the other migrated southwards to settle in New Zealand.

Linguistic clues

"When I was in New Zealand, studying at the Canterbury agriculture college of New Zealand University, I was struck by the similarity of many facets of the Japanese and Maori languages.

About 1,200 years ago, "it is believed that we received several waves of immigrants, about 100,000 persons in all. They brought a higher civilization to Japan. These immigrants came through Korea or China, and I believe they were Jewish."

The Professor adds: "About 400 years ago, the Portuguese explorer, Vasco de Gama, came to Japan. Christianity was introduced. But the authorities were anti-Christian, they wiped out all the adherents to the new faith, destroying all evidence of their existence. Since Christ was a Jew, everything Jewish also disappeared."

But there are still traces. For example, in one area in the north, the people sing two folk songs which evoke recollections of ancient Hebrews:

Forward we will cast out the Hittite

Forward his boundary, may the Lord go up

Away, we will cast out Hittite

Over against him may he rise up.

The second folk song is more impressive:

The everlasting ruler is Ih'li" (Eli?)

Prof. KAWASE

The ruler is of the branch of David

The everlasting ruler shall be praised!

Futhermore, Dr. Kawase has a long list of first names which appear in both Japanese and Hebrew: Abu (Abo in Japanese); Akiva (Akiba); Assia (Ashiya); Akaba (Akaba; Dan (Dan); Elah (Era); Eseau (Iso); Ezra (Ezurl); Hanna (Hanna); Macabi (Miakabe); Manasseh (Minase; Massada (Masada); Moriya (Moriya); Sassa (Sassa); Sheva (Shive); Tsur (Tsuri); and finally Zion (Gion).

There is a similarity between the patterns, style, colors and workmanship of Israel handicraft, especially pottery based on ancient forms, and the Japanese.

Professor Kawase has found the people of Israel very kind, helpful, and considerate". He has travelled much abroad, and has "never been so well treated as here. The Egged bus drivers are so kind."

He is just as enthusiastic about his tours throughout Israel.

Sense of history

He believes that the kibbutzim and moshavim are an outgrowth of the Bible and the history of the Jewish people. "There are those here who say they have no religion. But they still believe in history. History is the Bible. You must educate the young people about their own history, i.e., the Bible, and then you will have prosperity. When you lose your sense of history, you will go down to ruin."

Married, the father of one boy and two girls. Professor Kawase lectures at the universities of Nagoya Osaka, Gifu and Okayama.

He explains his name thus: Tsurukichy means "good crane": Isamu means "Brave" and Kawase means "rapid river".

Jerusalem Post Service

PLAN TORONTO NEGEV DINNER — Rabbi W. Gunther Plaut of Toronto's Holy Blossom Temple (left), who will be chairman of the Nathan Phillips Negev Dinner which will take place on Wednesday, December 1st, as was announced by Nat Hurwich (right), president, Jewish National Fund of Toronto.

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THE CENTER

A MUST FOR TORONTO

We all hope that the St. Lawrence Centre for the Performing Arts, Toronto's grandiose centennial project, will be realized and will become a Canadian landmark.

Mayor Philip Givens may have moments of pessimism when facing financial obstacles in completing this important and, from the artistic and cultural point of view, vital center. However, we believe that the people of this city, who have been called upon to contribute their share to this new home of culture, will surprise His Worship by doing their part and completing their drive this month, as planned.

Toronto is considered one of the finest, most artistically attuned cities on the continent; it also is one of the fastest growing metropolitan centers in North America. Nevertheless, only if its spiritual growth matches its physical development will Toronto become what it should be: the point of inspiration for all English Canada.

It is one of the rare occasions when this newspaper appeals to the community to support a campaign financially. Surely a relatively small objective of raising one million dollars to complete the Centre cannot stand in the way of an undertaking which undoubtedly will give our city a place of honor in the world of arts, second only to New York City. In this case, a bit of parochial pride is welcome.

SPORTS

CANADIANS AT THE MACCABIAH

The medals won by Mark Arnold of Montreal and Maurice Strauss, Toronto, though both second prizes, will encourage further and more active Canadian participation in future Jewish Olympic games.

We see from the reports about the Maccabiah that other Canadians also distinguished themselves at these international games. We note the names of Norm Mogul, Alvie Garbe, Harry Bearg, all of Toronto, and Peter Bakonyi of Vancouver.

These are but a few of the athletes and sportsmen who impressed the international Jewish Olympic games now concluding in Ramat Gan, Israel.

To those who organized this outstanding Canadian participation in the Maccabiah — which symbolizes the physical rebirth of our Jewish generation — we owe a debt of gratitude. For Maccabiah is more than an international sports event. It is an occasion for young Jews of different countries to meet in the spirit of real, friendly competitiveness which sports signify.

THEY MUST BE FREED

CANADA IN THE GAZA STRIP

The inquiry at the United Nations Expeditionary Force Command in the Gaza Strip by Canadian Ambassador B. L. Rogers, as per instructions from Ottawa, stresses both Canada's role and its moral responsibility for whatever occurs in that area.

Officially, according to the letter of the law, the Canadians serving in the UN Forces in the Gaza Strip are under United Nations command and responsible to the UN only. But Canada's participation in this Force, through its troops in this peace-keeping corps, indirectly involves this country in responsibility for the actions of UNICEF — whenever an incident occurs.

The Department of External Affairs last week confirmed the report in The Canadian Jewish News according to which three Israelis were turned over to the United Arab Republic authorities when they crossed the border into No Mans Land between Israel and Gaza. A thirteen-year-old boy was among those handed to the Egyptians by the UN patrol.

As stated, Canadian troops were not involved in this operation. But Canada is involved. For indirectly those turned over to the Egyptians without any reason are there on the strength of the International Army in which Canada participates.

We hope Egyptian authorities in Gaza will realize that Canada's inquiry into such a situation is a clear, diplomatic demarche in favor of returning the arrested Israelis to their homes. Should the UN fail in this intervention, many may question its impartiality.

Nasser to Feisal: You know what? — Let's stop smoking? !. . .
Dosh in Maariv, Jerusalem Post

Dateline: NEW YORK

By Trude Weiss-Rosmarin

AFTER THE SUMMER EXODUS

Appearances notwithstanding, not all Americans, and certainly not all American Jews, are crowding into Piccadilly and Dizengoff Square at this time of the year. In point of fact, it is only the "marginals" who travel abroad — the retired, the middle-aged, especially widows, whose children are married, the lonely career woman, and students on parental allowances. Families with young children or older sons and daughter at school, usually cannot afford foreign travel. As a result, non-Americans, especially Israelis, tend to form wrong impressions of Americans on the basis of their observation of the rather atypical Americans abroad.

One need not feel sorry for the stay-at-homes, including New Yorkers. Air conditioners are now available for half what they sold for as recently as two years ago, and there are few middle-income flats without some type of air conditioning. With a choice of seashore and mountains within easy reach only forty miles from Times Square, even Manhattanites can get enough fresh air and sunshine.

Numberless bungalows

The Catskills "Borsht Belt", with its three hundred hotels and numberless bungalow colonies for families who set up housekeeping in the mountains for the summer, as well as over three hundred miles of beach, with resort josting resort, are likewise close to the concentration of Atlantic coast cities where almost four and a half million American Jews live.

By and large, Jews are more vacation-minded than their Christian neighbours of the same income classes. They tend to be "big spenders" in their pursuit of a good time, which contributes to creating the impression that "all Jews are rich".

The average American Jewish family takes it for granted that the children "must" go to camp, even if only for half season — one month. In addition to hundreds of private camps operated for profit and scores of non-profit-making institutional camps sponsored by Hebrew and Yiddish organisations, synagogue federations, bureaux of Jewish education and other bodies, there are at least an equal number of day camps, private and institutional, where boys and girls enjoy a regular camping routine, but spend the nights and week-ends at home.

While B'nai B'rith's adult education summer institutes seem to have lost some of their popularity, Jewish "living and learning camps" for children and teenagers are flourishing. The Ramah (United Synagogue) and Massad (Histadrut Ivrit) Hebrew-speaking camps in particular, are growing by leaps and bounds.

In New York State, Camp Cejwin, with 1,200 campers, holds the record as the largest Jewish camp. In California, Alonin, the junior camps of Brandeis, are pioneering the successful creation of the desire for Jewish learning by the inspiration of Jewish living. At Starlight, Pennsylvania, the B'nai B'rith Youth Organisation is training its 15 and 16-year-old members for leadership.

There are also several short-period college students' camps under various synagogue federation, educational and Zionist auspices, as well as the Mitzvah Corps of college students, patterned on the Peace Corps, who spend the summer living and working with the poor in America and abroad.

Although late Friday evening services are suspended for the summer, and most rabbis do not preach because Sabbath morning services are held in the small "Minyan Chapel" and not in the "Sanctuary", Judaism is no longer "on summer vacation", as it used to be in years past. In point of fact, Jewish educationists are agreed that a summer in a Hebrew-speaking camp means more in terms of actual learning than several years in an afternoon Hebrew school.

opinions

WHY LOS ANGELES IS OUR PROBLEM

Want induces its own desperation, but the Los Angeles riots were not the work of the hungry or seriously deprived. The inhabitants of the negro quarter were able to take for granted a host of commodities which are still looked on as luxuries in many parts of the world. Nor were they deprived of social or political rights. Los Angeles and the State of California are among the most liberal and most advanced in their attitude to the colour question: school integration, for example, was achieved long ago.

What then were the riots about? The negroes of Los Angeles, while emancipated themselves, are conscious that they are part of an underprivileged minority, and where such a group is seething with discontent it will always be the most privileged part of it that will lead the revolt.

Further, poverty is comparative. The negroes of Los Angeles had less, in a society where every instinct is provoked to ask for more. The opulence pictured in every magazine, television programme and film, and which is held out as part of the American Way of Life seemed to be eternally beyond their grasp.

Added to this came a weakening in public authority and social discipline. Auschwitz was one of the products of the authoritarian State **par excellence**, and the memory of Nazi Germany is certainly one reason why all authority is now questioned, as, indeed, it should be. But it can be questioned without sufficient care and intelligence, and in America there is evidence that it has been. It starts with the failure of parental authority, continues with the failure of school authority and can result in the collapse of all authority. And as America goes so may the rest of the world. Moods transcend frontiers.

The explosion at Los Angeles is thus neither a peculiar American problem nor exclusively a racial one. In the United States violence is comparatively close to the surface. But in essentials the same problem exists elsewhere. The young louts on motor scooters who beat each other up in seaside resorts, the vandals in England who damage or burn railways, synagogues and churches are all kin to the rioters in California. The vacuous young members of any community who have nothing better to do with their leisure than obstruct pavements manifest the same aimlessness.

Can anything be done to stay this trend? Perhaps, but it must require a reappraisal of the values upon which our society is based. Religion traditionally provided these moral and ethical anchors of society. It no longer does so today. Christianity has failed and Judaism, which has, directly or indirectly, influenced human conduct for so long, is no longer a potent force even among Jews because it gives no appearance of being relevant to the problems we face. We need rabbis, teachers, leaders with the courage, vigour and determination to restore it to its true course and to present Judaism as a real guide in our present perplexities.

Los Angeles is our problem, too. — (JCNS).

SERMON FOR THE WEEK

COMMUNAL RESPONSIBILITY

The portion for this Sabbath concludes with the procedure to be adopted in ancient Israel for the communal expiation of the crime of an unsolved murder. The elders of the city nearest to the scene of the crime had to "wash their hands" as a token that they bore no responsibility for this foul deed. This symbolic act was emphasised by their formal declaration that "our hands have not shed this blood neither have our eyes seen it".

However, the rabbis were not satisfied with this formal — and apparently meaningless-declaration. Could anyone in his wildest imagination, they ask, for one moment harbour the ignoble suspicion that the august aldermen and judges — those judges whose duty of dispensing justice is so eloquently detailed at the beginning of the portion — had a hand in this act of murder? No, they answer, the purport of that declaration was to include a much more far-reaching consideration: "He did not come to us hungry and we sent him away without assuaging his hunger; he did not come to us and we sent him on his way without an escort".

Elders and judges and all those responsible for the good government of a city or state may be completely innocent of any actual participation in crime and wrongdoing, and yet may be unable to wash their hands of it. Like Lady Macbeth, "all the waters of Araby" are unable to absolve them of responsibility, unless their conscience is clear that they did not create social conditions which make such crimes possible, or provide that security to which every citizen is entitled. If they cannot do so, they are as guilty of the crime as though they had committed it with their own hands, and the metaphorical blood-stains which are evidence of it still lie on their hands.

What are those conditions and those amenities? A further consideration of this fine and noble declaration causes one point which is usually overlooked to emerge clearly. The statement — "He did not come to us hungry and we sent him away without assuaging his hunger" — can have no meaning when applied to the victim of the crime. It is, however, charged with tremendous import when applied to the undiscovered murderer. It surely conveys the profound lesson that those in charge of government have the responsibility of seeing to it that they do not create those conditions — hunger and want and desperation — which drive men to crime.

On the other hand, the second half of the declaration — "He did not come to us and we sent him on his way without an escort" — applies to the victim. It posits the responsibility of the elders to provide that elementary protection which is the right of every innocent citizen pursuing his lawful occasions, that he become not the victim of men of evil design.

In this way our rabbis teach the lesson of the responsibility of those who are charged with the task of good and just government. Only when with clear conscience they can declare that they have neither contributed towards social conditions which make men enemies of society, nor have they failed in their duty of providing those amenities which allow the citizen to proceed on his way without fear of molestation, can they in truth wash their hands and declare: "Our hands have not shed this blood, neither have our eyes seen it".

21 years after

HOW MAIDANEK LOOKS TODAY

LUBLIN (Ofns). — The bus starts from Liberty Place, and in about 20 minutes it is in the country. Across the fields are wooden huts on stilts, and a barbed wire fence.

I get down at the stop and cross the road. The camp is a quarter-of-a-mile or so away, and I follow a narrow, well-made road between tall, unkempt weeds. No need to hurry. What I see ahead are not props for a horror film that will soon be dismantled. They have stood there for over 20 years. Here, it is recorded, 360,000 people were killed.

A little way along on the right, past the entrance, is a low wooden hut. On the outside a slightly faded sign: Bad und Disinfektion. The first room has a slatted wooden floor and shower fitments like tin mushrooms sprouting from the ceiling. Beyond this a narrow space leads to an iron door. The door has a big handle and a bar that swings down from the left into an iron bracket cemented into the wall on the right, so that the door is forced into an airtight fit.

Further to the left is a small cabin, one of whose sides is the wall in which the iron door is set. In this wall is a piece of thick glass about two inches high and 10 inches long. Next to this are two cylinders with round brass taps — to turn on the gas. This was what the S.S. man who sat on the stool in front of the observation window did, for that was his job.

Beyond this first hut is a long row of similar buildings, but with wide doors. On each of these there is an enamel plaque which says something about the maximum number of horses which may be stabled inside. In one of these huts is a display of whips. They all look rough and worn. The leather dull and frayed.

In another hut, filling all the space against one wall, is a vast stack of cans as in a busy supermarket. On each can a narrow label on which is printed a skull and crossbones, and the words Giftgas Cyclon B. On another wall of this hut, a framed letter from the director of some chemical company in Hamburg thanking the commandant of Arbeitslager Majdanek for his esteemed order, passed to him by the S.S. Sanitation Department. The Herr Kommandant is assured that the goods will be delivered without delay.

Passenger list

Also long, neat typewritten lists of passengers, signed and stamped by someone in the S.S. Transportation Department, someone else in the Reich railway administration, by another official in the office of the Gauleiter of the district where the passengers boarded the trucks, and finally by someone in the transportation office of the camp. The lists give surname, other names religion, nationality and registration number of thousands of people, most of whom were killed shortly after arrival.

In another hut in a glass case a Bible with a gold crucifix on top, and beside it a Jewish prayer shawl and tefillin, symbols of a common martyrdom. In the next hut, strewn thickly across the floor, a long pile of shoes of all sizes. Such odd styles they wore those days, particularly the women, with hooks and eyes and long uppers like small boots. The hut after that has a pile of hats and caps. Lying quiet and dusty for many years, in a way more moving than would be a pile of corpses. For the headwear is so very ordinary, and this makes the people who wore them so very real.

Opposite this row of huts, about half way along, there is a gate in the double barbed wire fence, which leads to a field. Grass grows there, placid and shiny green in the strong sunlight. Here are two more rows of huts. Inside each are long tiers of rough wooden bunks.

At the far corner of the camp, just outside the wire fence, a low brick building with a tall chimney. The furnaces, 12 of them, back to back in two rows of six, look like bakers' ovens. The brick is cool to the touch. One of the iron doors lies gaping open. I peer inside, and see a fine layer of grey ash. In a corner only a few feet away from the nearest furnace is a bath tub. The inner surface is smooth, though frosted with large stains. Here the crematorium chief washed off the grime of a day's work. And in an adjacent room a long shallow sink, where the washing went on all day — cleaning the gold teeth.

At the end of the furnace room, a large glass box with sloping sides. Some withered wreaths lean against its black pedestal. One from an East German youth organisation, another from Social Democrats in West Berlin. And inside the transparent sarcophagus a heap of bones.

The above moving report appeared in the London Observer.

letters to the editor

CASE AGAINST SEPARATE SCHOOLS

Dear Editor,

I share with you the pride and pleasure given by the successful candidates in Grade 13 of the Hebrew High School to their parents and friends.

However, your editorial (The Canadian Jewish News, August 27), misses the point involved in discussion in Toronto at the present time. No one denies that the more work you give a student, the more his mind is sharpened and the better student he is likely to be. No one denies the fact that some students from immigrant families and even from struggling families have the urge to better themselves and get good marks. What, however, is the relation between their marks and the fact that they attended a segregated school? I think, none. These students would have done just as well if not better, at Harbord Collegiate, or at Jarvis, or at Forest Hill Collegiate.

The point is, does their upbringing in a segregated school, under unnatural conditions compared to the rest of the community, make them better citizens? Are they not likely to find confusion between what they are taught at school and what they find in their homes, are they not likely to become neurotic by virtue of being constantly in the company of their own group without the experience of mixing in the general community which will be their life's experience? Is it making them better citizens or the community a better community, to encourage religious groups, such as Catholics, Jews and others to have their own parochial schools? I don't think that advocates of the parochial school have the right to use the success of these few children as an indication that the system is good. There were dozens of other Jewish children in other high schools who obtained better grades. As a matter of fact, I recall that in 1916, the five highest marks on Matriculation exams were obtained by five Jewish students and none of them went to a parochial school. These matters are purely accidental.

I don't know any of the students involved but from the names it would indicate that two of them might be members of the family of two of our well known rabbis. If that is so, one need have no concern about their Jewish upbringing and one would expect them to be good students. We will never know if, instead of six and nine firsts, they might not have obtained nine or eleven firsts in another high school.

Henry S. ROSENBERG, Q.C.
Toronto, Ont.

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● Grants were awarded to 321 young Israeli artists to further their studies at home or abroad. The occasion was the tenth anniversary of the Scholarship Fund of the American-Israel Cultural Foundation. Awards were presented by the violinist, Isaac Stern, who is president of the Foundation. Though the funds are almost entirely from the United States, a $50,000 contribution was made from the estate of the late Helena Rubinstein and a similar amount from composer Richard Rodgers.

● Henryk Berlewi, 70-year-old artist who has been described as the father of abstract and "op-art" in pre-war Poland and the founder of modern typography, made his debut in London last week. A graduate of the Warsaw Academy of Fine Art, he began painting at the age of seven. He created the new form of optical art in 1922. In 1928 he settled in Paris. His patron is Mme. Nina Kandinski, widow of one of the world's greatest abstract artists.

Recently he paid a visit to Warsaw at the invitation of the Polish government. He was saddened in the land of his birth where he had illustrated books by Polish-Jewish poets and designed stage decor for the Vilna troupe. "Nothing," he said, "is left of the old civilization."

Yet during his escape from the Nazis he was able to salvage his collection of portraits of the great Jewish literary figures and intelligentsia of pre-war Warsaw. The album, which covers the years 1918-1924, will be published shortly by the World Jewish Congress in Paris, with money supplied by the Claims Conference Cultural Foundation. It will contain prefaces by Zerubavel, the Israeli Pole Zion leader, and Jewish poet Melech Ravitch; the text will be printed in Yiddish, Hebrew, French and English.

● Allan Sherman, who became prominent in London last year with, Hello Muddah, Hello Faddah, is going strong there.

● Open-air plays are popular in Israel. In the summer, Israelis look for entertainment out of doors. Such diversion is attended mostly by Kibbutz members. Residents of villages gather in regional amphitheaters seating several thousand.

A recent addition to Israel's chain of amphitheaters is one in Caesarea. The town was dedicated in the year 9 B.C., after its reconstruction and renovation by Herod. Its Roman amphitheater was one of his most charming achievements. Later on, Caesarea was buried almost completely and lay covered by earth and debris till 1960 when an archaeological expedition unearthed the city's ancient amphitheater. The site was reconstructed and is used again for dramatic and musical performances.

● Susan Marx, widow of the late Harpo of the famous Marx Brothers, now is in Israel with her son Bill, 28, as an honorary judge at the coming Third International Harp Contest, from September 2 - 13. As she told the Jerusalem Post, "Harpo had been invited to be a judge at the last contest three years ago. He was honored and flattered, but felt that he was not qualified as a musician to serve in this capacity. Also, Harpo was simply never the sort of fellow to be the judge of his fellow man."

Mrs. Marx, white-haired, blue-eyed, charming, attractive and warm, said she was delighted to come see the country.

Since there is a revival in Israel of the old Garbo pictures, it is hoped that the films made by the zany brothers also will be shown to the present generation.

Harpo was the one of the four brothers who wore the curly wig, played the harp and never spoke.

"Groucho," Mrs. Marx told the Post, "plans to visit Israel this year. His wife has persuaded him — just as I presuaded Harpo."

Harpo was a self-taught musician, "and in fact could not read music. He simply found an old harp one day and started to pluck at the strings. His fingers were very padded — he never played staccato, his style was more romantic, lyrical." His two harps have been donated to the American-Israel Cultural Foundation. "Harps must be played, or they lose their tone. We want them to be used by students here, not just stored somewhere."

Bill, slim and handsome, is a graduate of Juilliard. "He worked with his father on compositions and arrangements and got Harpo out of the key of C."

Mrs. Marx went on, "Bill is the only one of our four children who is Jewish."

"Mother, perhaps you'd better explain," said Bill cheerfully.

"Ah, yes. We have four adopted children — three boys and a girl. All are of different backgrounds. One is snub-nosed Irish; another is a Mormon . . ."

Mrs. Marx, 5'3", once was the shortest showgirl of the Ziegfield Follies Girls. She maintains that life today is much nicer.

She lives in Palm Springs and is looking forward to a visit to the Negev.

This is Susan Marx's second visit to Israel. Two years ago she was there with Harpo. "Harpo was not much a fellow for travelling. In fact, all the way here, he kept saying, 'Are you sure we ought to come?' It was I who always wanted to. Then, all the way home he kept saying Israel was the only country he wanted to revisit. He spoke of buying a little home here, perhaps at Ein Hod."

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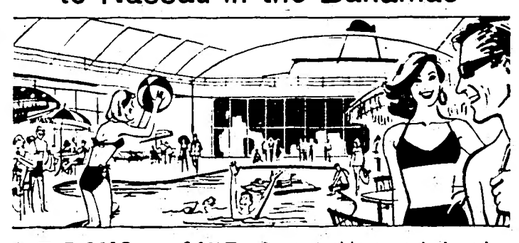

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Arrive	LAS PALMAS (Canary Islands)	Friday, March 25, 8 a.m.
Leave		Friday, March 25, 6 p.m.
Arrive	PALMA (Majorca, Spain)	Monday, March 28, 8 a.m.
Leave		Monday, March 28, Midnight
Arrive	NAPLES (Italy)	Wednesday, March 30, 8 a.m.
Leave		Wednesday, March 30, 6 p.m.
Arrive	MALTA	Thursday, March 31, noon
Leave		Thursday, March 31, 11 p.m.
Arrive	HAIFA (Israel)	Sunday, April 3, 7 a.m.
Stay	In Haifa, using ship as a hotel	
Leave	HAIFA	Tuesday, April 12, 1 p.m.
Arrive	RHODES (Greece)	Wednesday, April 13, 10 a.m.
Leave		Wednesday, April 13, 6 p.m.
Arrive	PIRAEUS (Port of Athens)	Thursday, April 14, 8 a.m.
Leave		Thursday, April 14, Midnight
Arrive	CANNES (The French Riviera)	Sunday, April 17, 8 a.m.
Leave		Monday, April 18, 2 a.m.
Arrive	BARCELONA (Spain)	Monday, April 18, 4 p.m.
Leave		Tuesday, April 19, 1 p.m.
Arrive	LISBON (Portugal)	Thursday, April 21, 10 a.m.
Leave		Thursday, April 21, Midnight
Arrive	NEW YORK	Thursday, April 28, 9 a.m.

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POLEMICS

By MOSHE KOHN

ISRAELI POLITICS & THE MIDRASH

HOW HASIDIM IN JERUSALEM EVALUATE BEN GURION

If you wish to have the pure truth, you must purge yourself of the spirit of victoriousness: only then can you prepare to behold the truth.

Rabbi Nahman of Bratzlav

TRUTH BY PRESCRIPTION

It appears that even some of Mr. Ben-Gurion's political rivals believe that he is telling the truth. What concerns them is whether the truth is good for you and me just now; whether we are in fit condition at this moment to take the truth.

This is what one gathers from some words spoken at a recent "Neighbours' Meeting" in one of Jerusalem's quarters organized by the Alignment, which was addressed by Mr. Ra'anan Weitz. Mr. Weitz believed that unity is what we need right now, and that truth is not good for unity. This, at any rate, was the ogject lesson he apparently intended to drive home in quoting a "Midrash" which, he said, had been told to him by Mr. Yehuda Sha'ari, M. K. (Independent Liberals). This "Midrash" deals with Moses' smashing the first Tablets of the Covenant (the Ten Commandments) when he descended from Mt. Sinai after 40 days' absence and found the Israelites worshipping the Golden Calf. And this "Midrash", as related by Mr. Weitz in the name of Mr. Sha'ari, has it that Moses smashed the Commandments because giving it to the Israelites at that moment — while they were engaged in an idolatrous orgy, in violation of the first couple of Commandments — would have had a deleterious effect on "Jewish unity".

The audience applauded Mr. Weitz heartily.

There is a similar "Midrash" where the reason for Moses' action is somewhat different from the one cited by Mr. Weitz. According to the second "Midrash", giving the Israelites the Commandments at that moment would have made them liable to the death penalty for the idolatry they were committing and Moses, apparently, did not wish them to be punished under "ex post facto" legislation.

But why deal in "Midrashim" which are only Rabbinic homilies composed long after the Biblical events they deal with, when we can refer to the events themselves? According to Exodus 32, Moses smashed the Tablets in a rage, and a few minutes later he called upon the Levites — who had not sinned — to carry out a purge in the camp, which they did, slaying "about 3,000 men".

Furthermore, for nearly every homily proving one side of a case, there is at least one more homily proving exactly the opposite.

For example, Rabbi Nahman of Bratzlav (cited above) states an epigram about truth and unity at once. He says: "False-hoods are many, but truth is one. In the oneness of truth there is strenght".

Or, Rabbi Solomon Kluger comments on a "Midrash" concerning the creation of man. Kindness and Charity favoured creation, while. Truth and Peace were opposed. So God cast Truth out of Heaven and there remained a majority in favour of creation. Asks Rabbi Kluger: Why was Truth rather than Peace, which also opposed man's creation, cast down to Earth? He answers his own question: If truth were left in opposition, a majority against man's creation would not have availed. Truth is higher than any majority against it.

And there is the tale of the wife of Rabbi Pinhas of Koretz, who, unknown to her husband, once bought a gilded "Kiddush" cup. On Friday night, when he saw the cup on the table, the humble and austere Rabbi Pinhas asked: "Since when do we have golden utensils in our home?" Said his wife: "But it isn't real gold; it is only gilded". To which he replied: "Then you have brought not only arrogance, but also deceit and falsehood into our home".

There are others, too.

The same Rabbi Pinhas was once called upon to tell what he knew of a certain man. By speaking the truth, he would have brought grave harm to the man, while by a single lie he could have made him happy for life. Under the circumstances, Rabbi Pinhas felt he could not tell the truth, and he

(continued on page 8)

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Rabbi Michael Celniker, M.A.

has accepted our call to become Spiritual Leader of this Synagogue.

We welcome our new Rabbi and hope that under his spiritual guidance our Congregation, and the community in general, will grow from strength to strength.

MARK GOLDENBERG,
PRESIDENT

- An Open House in honour of Rabbi Michael Celniker, and upon the occasion of the inauguration of our new Sanctuary, will take place Sunday, September 12th, from 2 to 5 p.m. on the premises. The community is cordially invited to join us.

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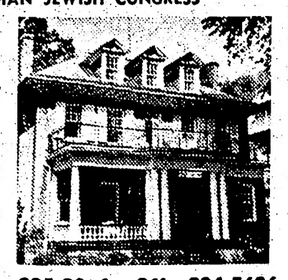
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Toronto's New Spiritual Leader

RABBI CELNIKER OF BETH TORAH

Rabbi Michael Celniker, newly elected spiritual leader of Toronto's youngest Conservative congregation, is well known to many in this community. Prior to his most recent pulpit in Los Angeles, California, Rabbi Celniker had been associated with Beth Tzedec and was active in many community efforts.

A graduate of the famous prewar, Jewish Theological Seminary Tachkemoni in Warsaw where he was ordained (receiving Smikha), the Rabbi occupied several important positions both as congregation leader and teacher.

Before coming to Canada, Rabbi Celniker was professor of Talmudic literature at the Rabbinical Seminary of Rome, Italy. He also served there as rabbi. He then answered a call of one of the leading congregations in Montreal, where he held the pulpit for several years. From there he came to Toronto where he served at Beth Tzedec and lectured before various groups.

Rabbi Celniker served as spiritual leader in Los Angeles for two years, where he represented the western state region of the Rabbinical Assembly on the Council of Jewish Education.

Rabbi Celniker has B.A. and M.A. degrees from the University of Toronto in Oriental languages and psychology. He is a recipient of the Lyle Silver medal for graduating with first class honors.

A scholar in the true rabbinic tradition, an able and talented exponent of Judaism, Rabbi Celniker's homecoming undoubtedly will benefit the entire community.

The Rabbi will be conducting services at the recently completed sanctuary of the Beth Torah Congregation, 47 Glenbrook Avenue. A reception in his honor will take place on Sunday afternoon, September 12th, in the synagogue.

The Celnikers have a ten-year-old daughter.

Rabbi M. CELNIKER

Hypnopaedia For New Immigrants

LONDON, JCNS). — Hypnopaedia — the technique of teaching while the student is asleep — may be used to teach Hebrew to Israeli immigrants.

Mr. F. Rubin, of the Sleep-Learning Association in London, told the JCNS that negotiations were being started with Israeli enterprises in the hope of introducing the technique in Israel.

Conditions, he said, were particularly suitable in the Kibbutzim, where the communal spirit would provide "an excellent opportunity" to apply the method.

Mr. Rubin said that, as a result of experiments carried out in the association's dormitories in London, the students had been able to recall between 75 and 92 per cent of the foreign expressions they had been taught while asleep.

RECIPE OF THE WEEK

CHOCOLATE CINNAMON PIE

3 squares unsweetened chocolate
2 cups milk
½ cup cream
1 cup sugar
6 tablespoons sifted flour
¼ teaspoon salt
3 egg yolks, lightly beaten
2 tablespoons butter
½ teaspoon vanilla
½ teaspoon ground cinnamon
1 nine-inch pie shell
Whipped cream

Combine the chocolate with the milk and cream and heat, stirring until chocolate melts. Beat briefly until blended.

Combine sugar, flour and salt and stir into the chocolate mixture, whisking rapidly. Continue stirring 10 minutes. Remove the mixture from the heat and add a little to the egg yolks. Add the yolk mixture to the chocolate sauce, stirring rapidly with the whisk. Cook over very low heat two minutes longer.

Stir in the butter, vanilla and cinnamon. Pour into the baked pie shell and chill. Serve topped with whipped cream. Yield: Six to eight servings.

POOLSIDE PARTY

Mrs. Sydney L. Wax, convenor of this year's Pioneer Women Bazaar which will be held at the end of November, entertained the bazaar committee at a poolside party at her home.

Each executive member presented a progress report and plan of action.

TORONTONIANS AT SUMMER INSTITUTE

Five Toronto youths are among 235 Jewish college students who will attend the annual summer institute conducted by the B'nai B'rith Hillel Foundation at Camp B'nai B'rith, Starlight, Pa. They are: David Goodman, 167 Arlington Avenue; Barbara Levine, 57 Cook Avenue; Rochelle Fleischmann, 80 Atlas Avenue; Sharon Zuker, 57 Viewmount Avenue; Ralph Frisch, 33 Warwich Avenue.

KEEP SMILING

GREAT LIBERATOR

Max Hamburg and his little boy passed by Hitler's statue in Berlin.

IN CATERING CAPACITY. — Mrs. Aida Gould, who, in the catering department of Toronto's Beverly Hills Motor Hotel, is in charge of arrangements for weddings, bar mitzvahs, anniversaries and organization functions.

"Who's this man?" asked the lad.

"This man, this man...," stalled Hamburg. "Oh, you should know. He's our liberator. He relieved us of our chains — your mother of her gold chain and me of my expensive watch chain."

STANDS TO REASON

Sam Levy called the telegraph office and asked the operator to take a telegram to Kalamazoo.

"Please spell it," asked the operator.

"Listen, Miss," said Sam, "If I knew how to spell it, I would not send a telegram. I'd send a letter."

POOR DAD

Teacher: Here is your Yiddish composition. It could hardly be worse. I do not understand how one individual could possibly have made so many mistakes.

Freddy: Excuse me, teacher, but I did not do this alone. My father assisted me.

ENOUGH

Mrs. Elka Green signed the lease for her new apartment. She was discussing with the agent the details of the decorating. Having difficulty deciding on the wall paper for the bedroom, the agent volunteered a suggestion.

"Would you like a border?"

"Why give me such funny ideas?" queried Mrs. Green. "I have enough trouble taking care of my own family."

A young ambitious group of Pioneer Women are again campaigning for new members.

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IMPOSSIBLE TO PLEASE

By RUTHIE

I just give up. No matter what you do, you can never please some people.

Ever since I can remember, my family has been telling me I'm marvelous, except for one thing — I talk too much. If I only could keep quiet once in a while! And of course I'm ready with the come-backs. Like: I've got time to be quiet a hundred years from now; that's my personality — take it or leave it; you're no shrinking violet yourself; who wants to be a dead duck?

* * * * * *

Did you ever feel a little dry in the mouth? I mean—sometimes your lips feel stuck and you don't want to speak. Well, that's how I felt one Sunday morning. I could have gone on like that forever.

After all, I figured while putting up the coffee, I had nothing important to say anyway. Everyone was sleeping, the radio was on and I felt all right with the world. So just to hear myself talk — well, crazy I wasn't.

Then my youngest called me. I wasn't ready to break the spell. So I picked myself up and went into her bedroom.

I kissed her but still didn't say anything. She looked quizically at me. Sleepy, she turned around, snuggled under the covers and was off again.

Someone else trundled into the kitchen. "Hi, Mom."

Sure, I could have responded verbally. But instead I turned around and smiled. After all, if someone says, good morning, it doesn't mean I have to answer with a *megilla* (story).

Then my better half stomped into the kitchen. "Hi," he boisterously greeted me, with a pat on the back, "how's the old girl?"

Old girl, indeed! His idea of a joke! I decided it was silly to answer. A scathing look should suffice.

"'Smatter, cat got your tongue?" Funny! Go answer something idiotic. I just shrugged.

* * * * * *

Meanwhile, I hadn't spoken all that time. The kids began to panic. It wasn't like me.

By this time, though, I thought, what a nice game. Let them stew a little. I was having fun.

Actually, anyway, I really had nothing to say that was staggering. Did I have to yak-yak all the time, *glatt in der velt* (right in the world)?

They, on the other hand, thought there was something the matter with me. Maybe I was in some pain, God forbid, and wouldn't tell them. Who knows?

Ned gave up with the kibbitzing. He tried to stare me down. He really was concerned. And here I felt like bursting out with laughter.

* * * * * *

Then it happened. One of the kids' friends came calling — and trekked in all the mud onto my gold carpeting, no less.

Did I let loose! And the angrier I became, the happier was my family.

"Thank God, Mommy's fine."

Ned sighed with relief. "Now that we're back to normal, let's lead up to a good, stiff fight. It's been awfully dull around here."

* * * * * *

As I said before, some people you can't please even if you stand on your head.

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VERGELIS: SAYS SOVIET JEWS ARE INTERESTED

MONTEVIDEO, (JCNS) — Aharon Vergelis, editor of the Moscow monthly Yiddish magazine "Sovietish Haymland" arrived in Montevideo for a two-week visit to Uruguay and to attend the ceremony marking the 30th anniversary of the foundation of "Unser Fraint," the Yiddish Communist newspaper here.

In an exclusive interview with the JCNS correspondent, Mr Vergelis said that Soviet Jewry was very interested in Jewish affairs and read his magazine with keen interest.

Asked why a Jewish daily newspaper was not published in the Soviet Union, Mr. Vergelis replied that this was more difficult, although the Jews in Russia wanted to know much about the Jewish world.

When the JCNS correspondent inquired if Communist-Jewish writers would agree to join a world-wide organisation of Jewish writers, Mr. Vergelis said this would also be difficult to attain. He added that they were trying to understand the characteristics of Jewish life outside the Soviet Union. Writers on "Sovietish Haymland," he said, considered themselves very Jewish, cared for the Yiddish language and wanted to keep it alive.

But he insisted that they were "national Jews," so the JCNS correspondent asked him if they did not consider themselves part of world Jewry. He replied that they did not think of a universal Jewish community and that today was not like yesterday, although in the present-day Soviet Union they felt themselves very Jewish.

Mr. Vergelis will not be meeting any representative of the Uruguayan Jewish community which, immediately after his arrival, published a statement repudiating Mr. Vergelis's visit and quoting the resolution on Soviet Jews passed at the recent meeting of the world executive of the World Jewish Congress in Strasbourg.

UNITY IN S. AMERICA

BUENOS AIRES, (JCNS) — Plans are under way to call a congress of Vaadei Kehilot of all Latin American communities, here next December, Senor Gregorio Fainguersch, president of Amia, the Ashkenazi community of Agentina, told the JCNS correspondent here this week.

The congress, he said, would aim at creating a permanent South American communal body — a kind of Latin American Federation of Vaadei Kehilot — in order to co-ordinate educational, religious, and cultural work among the communities concerned.

Most of the Lating American countries lack communal organisation on a national basis, said Senor Fainguersch, and in some countries, such as Brazil, Colombia and Uruguay, many communities are isolated, with no permanent contact or co-ordination with the other communities on the continent.

HUMAN RELATIONS

Girls Peacemaker

DR. ROSE N. FRANZBLAU

QUESTION: I am almost 13 and in a seventhgrade special progress class..

Recently I played "middle-man" between two girls who were fighting over a boyfriend.

One of the two girls goes to my school. She is a year older than I, wears heavy make-up, and talks big. I have become friendly with her and think that she is a sweet girl who only acts tough. She has a bad reputation, which was established by false rumors.

My best friend keeps telling me that I will get a bad reputation for hanging around with the "wrong crowd." She says she will not come near me when I am talking to the other girl.

I like both girls, but it seems that I cannot be friendly with one without losing the other.

What should I do?

* * *

ANSWER: It always is a great compliment when people somewhat older come to you for advice. It also satisfies one's natural curiosity to be taken into another's confidence.

Being the peacemaker in a dispute has an additional advantage. If a person hasn't yet had too much of a social life of her own, in telling others how to get or keep a boy, she is in a way, teaching herself. Also, because she isn't involved and isn't fighting for the boy, she appears more objective. Besides, it makes the fight more interesting to have a referee or coach on the sidelines.

You must know that, in real life, a boy fights for his girl rather than the other way around. Actually, this boy wasn't a boyfriend to either of the girls. In their fight over the boy, they were really striving to prove to themselves how desirable they were. The boy was only a trophy, and was, therefore, only of secondary importance.

Girls who cannot let go of a girlfriend when she begins to like a boy may act somewhat like little children clinging to their mother for fear she might go away. The fight over a boy could symbolize the fight that the girl never had with her mother for liking someone else, probably the new baby in the family.

* * *

Although this girl's advice to you and her criticism of the others may be valid, she may really be vying with this other girl for your attention. Your best friend may have lost the boy, but she doesn't want to lose you.

Standing by this girl who is overdoing it in make-up, dress, and talk gives you a feeling of great superiority. She is a year older, and apparently considers herself more sophisticated with regard to boys. Yet she still turns to you. You feel important to feel needed at this point. At the same time, becoming too involved in your girlfriend's problems may be a way of avoiding the establishment of your own social relationships with boys.

Apparently, you have wisdom beyond your years. You ought to channel more of your energy into building a social life on your own, without depending on involvement in your friends' social activities. You need not assume the role of a social worker or mediator. To play this role at this age, is to run the risk of becoming the target of hostility from the very people whom you have tried to help.

They may feel later that they have confided too much to you, and that you know too much about them. They could then turn on you and hurt their helper. Protect yourself by being a friend only, and enlarge your horizons by building a social life which may ultimately include boyfriends of your own.

POLITICS — continued from page 6

did not wish to lie, so he asked God to take his life away.

Or Rabbi Nahman of Bratzlav again: "He who wishes to prevail in an argument cannot possibly see the truth. He will not believe what his own eyes see".

And, finally, there is the comment of Rabbi Mendel of Kotzk on the Biblical stories of the spies (Numbers 13-14). The ten spies who told the truth — namely, that the Israelites would not be able to overcome the inhabitants of the Land of Canaan — and those who believed them were punished, while the two spies who had faith in the Israelites' ability to conquer the land are considered heroes and one of them, Joshua, was chosen as Moses' successor.

Rabbi Mendel wonders why the ten pessimistic spies are considered to have sinned, seeing that they told the truth. But, Rabbi Mendel goes on to say, telling the truth does not consist merely in relating obvious facts. A recounter of facts is certainly not a liar, but he is not yet a truth-teller. A teller of the truth is one who tries to fathom why something appears to be otherwise than as God has described it.

For "God here, one may substitute any concept one prefers, and it will still appear that the truth is composed not only of facts but also of the motive behind relating the facts and the manner and circumstances in which they are told.

FRANCE ACTS AGAINST ARAB LEAGUE BOYCOTT

PARIS, (JCNS) — Following a **demarche** by General Koenig and M. Raymond Schmittlein, two leading members of the Alliance France-Israel, the Quai d'Orsay has given formal instructions to the Centre du Commerce Extérieur, a semi-official French agency for the promotion of exports, to stop helping the Arab League by transmitting to French exporters its directives on way and means of complying with Arab Boycott. As a result the centre has withdrawn its circular letters, it is reliably learnt.

Meanwhile, General Koenig has received assurances both from the President's office and the French Foreign Ministry, that they approve of his refusal to comply with the demands of the Arab Boycott Office. Several months ago the office asked the General to stop his pro-Israeli activities — or resign from the boards of two French oil companies.

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